

ATLANTIC UNION GLEASNER



"Lift up your eyes, and look on the fields; for they are white already to harvest."

VOL. II

SOUTH LANCASTER, MASS., NOVEMBER 16, 1903

EXTRA No. 4

THE TRUMPET SOUND.

AROUSE, O my people,
From the slumber of night;
Proclaim like a trumpet
This message of light.

Arouse, O my people,
For the danger is near;
Yield not, then, to slumber,
But tremble and fear.

Arouse, O my people,
A crisis confronts thee;
The foe would now silence
The tongue of the free.

Arouse, O my people,
Speak forth with thy might;
Lest the darkness enshroud thee,
Like the pall of the night.

Arouse, O my people,
Look thou to the sky;
There is glory, and blessing,
And power from on high.

C. H. EDWARDS.

A SPECIAL MESSAGE.

Sermon of Professor W. W. Prescott,
South Lancaster, Mass., Nov. 6, 1903.

THERE is a special message from heaven for this generation. It is the divine provision for this hour,—the divine provision to expose the snares of Satan specially laid for this time,—the divine provision to save men and women from the sins of this time. We speak of it as the third angel's message. Had it not been for such a

message as this, there would have been no people known as Seventh-day Adventists. This people, and this work, owe their existence to this simple fact that for the people of this generation there is a special message from heaven.

In this day when the scripture is being fulfilled which says, "In the last days perilous times shall come;" when iniquity abounds, and the love of many waxes cold; when men are being spoiled through philosophy and vain deceit, after the tradition of men, after the rudiments of this world, and not after Christ; when a false science is evolved, and is presenting a conception of God which is in itself mystical, and is really atheistical; when those who are set for the defense of the gospel, are, many of them, betraying their trust, and are denying the inspiration of the Scriptures as the word of God, are denying the divinity of Christ, our one Lord; in this day, and for this day, there is a special message from heaven.

This message is to set forth Jesus Christ as the divine Son of God, God manifest in the flesh, Immanuel, God with us. And this message also is to set right all who hear it concerning the atonement for sin, that which is being largely set at naught, made of no need, by making every man his

own saviour, and evolving himself from a state of sin into a state of righteousness. I say this special message from heaven is to take hold of every error and every deception, and set it right before the world in the proclamation of God's gospel, as God would have it proclaimed in this day. This is a special message from heaven for the people of this generation.

Note for a moment the call for such a message. Do we not see, and do we not feel the intensity of the time? Do we not in our own experience sense the fact of the intensity, the strain, as it were, the pressure of this hour? Is it not the fulfilment of that word which has been spoken to us that there is a special power rising from beneath, and taking hold of every agency. Now is there not need that there should be fulfilled this further word that there should come with it that special power from heaven that should be revealed in God's people and in his work for this time? In this closing period of the great controversy, are we to expect anything else than that howsoever great the power may be that is exerted against God's truth, there shall be a greater power to meet it? Is this not in accordance with the word of God?

And this is true, not simply in

things religious, but look at it in the experiences that are forced upon us from day to day. It is an easy matter for us who are here to think back five, ten, fifteen, twenty and some of us twenty-five, thirty, forty, and may be fifty years. Suppose fifty years ago, or forty years, or thirty years, we had suddenly been transplanted from that day and time, and from the experiences of that hour, to the experiences of to-day, would it not have been with a shock?—Why certainly. The change has come by degrees in such a way that we ourselves have become more or less hardened to it; we ourselves hardly appreciate the changes that have come in the world in our generation. One who reads the daily record that is being made now, must be impressed more than a few years ago with the fact of the revelation of Satanic agency in the world. Is it not true that to-day the daily record, or the weekly record, contains crimes unusual, so different from what occurred five, ten, fifteen, twenty, or thirty years ago, committed with little provocation? Does it not show clearly that there is a power that is taking possession of men and women, that is beginning to rule them almost against their will?

There is a power that is beginning to reveal itself in the conduct of men in a different way, with a ruling force in their lives, such as we have not seen heretofore; and to me there is a very marked significance in that. It will increase from year to year, it will increase with very rapid strides, and unless there is a power revealed that in a practical way takes hold upon the lives of men and women to counteract that influence, the devil will sweep all before him in these closing days; but you and I do not believe that.

Now where is the power? Where is the channel through which that power will be revealed that will meet this increasing power of Satan, and will give victory to men and women in this generation—victory in their

own lives, and a final glorious victory to the church? That power is of God; but the ordained means for the revelation of that power in this generation, for the people of this time, is this special message from heaven that we call the third angel's message.

This message has called us out. We have professed before the world to believe that there was such a message, and that this is the message, and that this is the people, and that this is the movement that is to close this work. These considerations bring a responsibility upon every one who has taken that position, that he himself should act well his part in the revelation of that truth, in the revelation of that saving grace and power, that this message, which is the only hope of this generation, shall spread with great rapidity throughout the world, and save the people of this generation just so far as they will receive it.

I want to impress upon our minds as a practical truth belonging to each one of us, whether we are in the ministry technically or not, whether we occupy any special place or position in this work or not, the fact that this message has found us, makes us debtor to those whom this message has not found. The fact that we have received a light which we prize as being special light for this generation, and a special message from heaven to the people of this generation makes us a debtor to give that to others.

Now I would like to inquire with you more specifically what it is that distinguishes this special message from other preaching of the gospel in this generation? On what ground can we stand? What message can we give, and in what way can we give that message, that we shall have something to declare to the world that no other people have to declare, and that we may know whether we are holding fast to the message, or whether we are being swerved from it?

The keynote of the message is the

first thing to find, and the keynote of this message is that the coming of Christ will not be long delayed. Now others teach the advent of Christ; there are others who teach conditional immortality. There are various phases of this truth that enter into what we term the special message for this time which you will hear spoken of in other pulpits, talked of in other churches. But what is the touchstone as it were to this special message which has called out this special people, and that is to distinguish the message that this people is to give to the world, from any other teaching of the gospel in this generation? I believe it is very important to make that inquiry for our own sakes. I believe it is important to make that inquiry as a basis, as a guide, for the correct teaching of this message in this generation.

We may not, we need not, expect that this message will be allowed to go through and do its work without a supreme effort to turn it aside. It being what we believe it to be, it is to be expected that an effort will be made to turn it aside from its purpose, to blind the minds of those who are called out to give this message, and to prevent it from accomplishing its work in this generation. And I hardly need to add the other word which you have thought of already, that it has been done.

It is important, I say, to make this inquiry with reference to our teaching of the message; because this denomination ought to have one voice, this message to the world ought to be as a message of one man, not in uniformity of expression, not necessarily in uniformity in every shade of view of Bible truth; but in the most blessed unity of the presentation of the whole message, that ought to grow out of the very nature of the message, and our personal relation and experience with the message.

Now again let us ask what is the touchstone for this special message

that is to distinguish it from any other preaching of the gospel for this generation?

I have been thinking of something that involves the Sabbath question. To my mind, in studying this truth and message, there is something that involves the Sabbath truth, and that lays the foundation for all this special and specific message to the world; and that to me is bound up in that great truth that we speak of familiarly as the "sanctuary question."

Those who are familiar with the early days of this work know that that was the specific thing which, as it were, started this people, the Seventh-day Adventists. And those who are familiar with the instruction that came at that time (which is just as true to-day) know that the spirit of prophecy said that such subjects as the twenty-three hundred days, the sanctuary question, together with the commandments of God and the faith of Jesus, are calculated to throw light upon the past, show us our present position, and cast a glorious light upon the future; and I have frequently seen instruction that these should be the principal subjects presented. I hold that that instruction applies just as clearly to-day as then.

Out of that teaching of the sanctuary question in the gospel sense will come the special mold and setting to this message, as it will be given in the prophecies and in the words of the great threefold message of Revelation 14. The message of Revelation 14 in the threefold presentation of it, is built upon the sanctuary question as its foundation. This message which comes in the closing generation is not something detached, separate, apart from the teaching of the gospel in the past. It is not a new gospel, it is simply the climax of all the teaching of the gospel since the first promise was made to our parents in the garden of Eden. It is the capstone for this six thousand years of gospel teaching, and in it will be found every principle

of the gospel reaching back to Eden; and in teaching this special message that I speak of as being a heaven-sent message for the people of this generation, it is not to take the place of any truth in the past. It is not to present a new way of salvation, but it is to gather up all the truths of all past generations, and put them into the setting in which truth must be proclaimed in this generation, in order to meet the situation which God foresaw long before we knew anything about it; and it must be presented from that standpoint, and in that setting, in order that the same plan of gospel truth, of salvation through faith in the merits of Christ our Saviour, shall be able to have standing ground and do its work in this generation.

God has committed to us a most wonderful truth. I do not think we half appreciate it. I really think it is so. I do not think we half appreciate the real nature and importance and value of this simple, heaven-sent message. Are you willing to take the ground with me that this is the only complete message of salvation to the world in this generation? And that this generation, under the power of sin as it is, with so many false teachings in the world as there are, with such an influence tending to sweep everything before it into paths of error—that this message is the only complete message that is to save people from all these things, and to prepare them for the immediate soon-coming of Christ?

I do not consider that we boast when we take that position. This message, brethren, means something; it means a mighty thing; and it is a wonderfully solemn responsibility that rests upon those who profess to believe this message, to give it to the world.

The greatest power in this message, in its work among the people, will be found with the simple, foundation truths that made this people. I confidently believe that to be true: and it

will be, too, not in some wonderfully striking, intellectual, far-fetched way of getting at it; it may be in the simplest way that a child will see it when it is presented. But when it lives as a real thing in the hearts of those who give it, there will be a power that will convict of the truth; and apart from this personal experience with it, the most intellectual presentation of it will not save people from sin. As we come into these days of difficulty, and this wonder-working power against the truth, more and more shall we see our utter helplessness with this message except it is a part of our very life, and the power of God is with us.

My hope concerning this work, and the teaching of this message in this generation, in order that it shall triumph and prepare a people for the coming of the Lord, will be in the personal experience of those who give it with the fundamental, simple, gospel truths of the message. Let me say frankly that we have lost so much of the real meaning and power of this message out of our own experiences that we are poorly prepared to bring it as a power into their experiences.

Let us be practical in the application of it. There should be in the experience of this message by every one professing it, that power that will save us from the exhibition of evil traits in our own characters and experiences. If there is not in it as a practical experience that which will enlighten and quicken our minds, that which will give us clear views of the present situation, as set forth in the prophetic Word, that which will give to us a spiritual perception that we may discern between the true and the false, and that which will give us a personal power that will preserve us amid all these experiences of temptation, difficulty, and every wind of doctrine blowing—if it will not do that for us,—on what ground, pray, shall we present it to others? I believe, first and foremost, really that we ourselves, ministers and people, need to sit down

for a new experience with the truths of this message.

We handle the words, and we say to the people that the Lord is coming in this generation; but shall I be considered harsh when I say that we do not act that way. I do not mean to speak carelessly, just in general, wholesale condemnation; but this picture is very clearly before my mind. You take our own situation, and our own experiences. You take our experiences of the last fifteen years, that have culminated in our experience of the last year, and let me ask any one who knows about this matter, if it does not speak in very loud tones to us concerning our need of a new experience with this message. There certainly needs to be a new experience among ourselves over this matter, else how shall we be able to go with positiveness, with certainty, with assurance, to carry God's special message for this generation to the people?

Now I would like to say in connection with that that my thought concerning this heaven-sent message, and our going to the people with it, goes beyond the idea of learning to present certain views from a book, and learning to adapt text to text, making it teach a certain doctrine. In saying that, I do not mean to say a word against adapting text to text, and teaching certain doctrines with assurance and plainness; but I do mean this, brethren, that this message is a living entity; that it is more than to present uncommon views of fact or truth; that it is an experience of the life that we are to minister; that it is to be ministered in those truths. That is the divine setting given to it, and the experience is to be ministered, in those truths, and through those truths.

I would like to follow up with you that thought about the sanctuary question, and its relation to this message as the threefold message of Revelation 14. We know that these words in the fourteenth of Revelation are not the

only words that are to be used in presenting this message to the people; and we know that every phase of truth is not specifically mentioned in those words. But I mean that that threefold message in the very words set forth, gives a setting to this message; and, in the words spoken, involves all the truth of this gospel, in the very setting that is set forth in the sanctuary question.

Beginning back after that time of disappointment, this people were brought out by that question. It was when that sanctuary question was presented, and the law of God was seen in connection with it, that the Sabbath question came forward. And growing out of that, as a truth involved in that, came the teaching concerning the seventh-day Sabbath.

Now see how the facts of the experience of this people fit into and have a relation to the facts of the sanctuary teaching. The experiences of gospel work in heaven and the experiences of gospel work on earth have a very close relationship. It seems to me that no one can intelligently do the work of God as a minister for God on earth who does not understand and act in harmony with God's great Minister in heaven, the Minister of the true sanctuary, which the Lord pitched, and not man. That is, I do not see how the true gospel for this time can be taught to meet the situation as it should be taught, and leave out of the question the ministry in the sanctuary above, because we are not doing a work of ourselves, and we are not the only ones connected with this work of salvation. We are simply the humanity through which other ministers reach humanity. We stand, as it were, between heavenly beings and men and women on the earth to make the connection; and humanity is sent to humanity to bear the heavenly message that heavenly beings have provided and minister to him.

To carry forward this work, as in-

telligent ministers of the gospel in this generation, we must take into account the work of our great High Priest in this generation; and it appears clear to me from the study of the Scripture, that that wonderful day marking the close of that long, prophetic period when the twenty-three hundred days came to an end, and when the ministry in heaven changed from the holy to the most holy place, marked a change that every true minister of the gospel on earth must take into account in his ministry; and that one who knows on earth of that, yet who ignores it in his ministry, is not prepared, and in the very nature of the case can not teach to the people in this generation the gospel, the heaven-sent message, that God would have to go with him from his throne in the sanctuary, to save sinners in this generation.

Then note the connection between these things in heaven and things upon the earth. Previous to that time there was sent forth a message spoken of as the first angel's message; and the cry was, "Fear God, and give glory to him, for the hour of his judgment is come;" and the immediate personal coming of Christ was taught; and the day was set definitely when he would appear. Was that movement of God? Do we cast aside that movement in the teaching of the third angel's message in this time?—No, not by any means.

The second message followed, saying, Babylon is fallen, and the midnight cry which joined that in that summer, and the disappointment which followed on the tenth day of the seventh month in that fall. Do we cast that aside? Is not every step of it an integral part of this very work that we are doing now? Do we not come in to build on that, to give the right interpretation to that, and to unite it all in one straightforward message? Is not that the work that we are to do? But what connection is there between those steps, those

experiences on the earth, when a body of people arose, and gave that first message to the world, and then suddenly, as if by common impulse, there arose the cry through the land, Babylon is fallen, is fallen, and for the other Adventists to come out in a body from the churches; and there came that other cry joining that, "Behold, the bridegroom cometh; go ye out to meet him;" and it spread everywhere with wonderful power?

(Continued in the Gleaner this week.)

SPIRIT OF PROPHECY.*

Bible Study by Elder S. N. Haskell,
Sunday Morning, November 8.

THERE is a point with reference to the discourse preached yesterday by Elder Daniells which I want you to see. I wish this because it has an important bearing upon the subject which we are studying. You will recall that it was clearly shown that John the Baptist and his work was really the beginning of that work that is being accomplished under the three messages of Revelation 14, which is to reach to the coming of the Lord. John's definite message was to prepare the way of the Lord.

We all know that John was a prophet, and he had had revealed to him that the Messiah would seek baptism at his hands, and that a sign of divine character would then be given. John recognized when Christ came to him to be baptized that the very atmosphere of his presence was holy and awe-inspiring, so much so that he felt himself unworthy to stoop down and unloose the latches of his shoes. He had heard confessions of dark tales and crime, but never had he come into contact with a human being from whom there breathed an influence so divine. All this was in harmony with what had been revealed to John regarding the Messiah.

Now a question: Was there suffi-

*Reported by C. H. Keslake.

cient evidence for John to declare him the Messiah? Many might think that this experience would justify John in so declaring him. But John himself, speaking of this particular time, says, "I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God."

This shows (1) That the spirit of prophecy was manifested in the message to prepare a people for the first coming of the Lord. (2) That this message did not fully accomplish what God designed. John was beheaded; and Christ was crucified. (3) That that same message is now taken up and will prepare a people for the second coming of Christ. There will then be the spirit of prophecy connected with it. It will not be safe, therefore, to rest upon any manifestation of power, any Christian experience, unless it be in perfect harmony with the spirit of prophecy on all points.

The healing of the sick, even, will not be sufficient evidence that it is of God, because Satan himself heals the sick. There must be something more than this to prove the divine origin of the work. The character and life must be in harmony with the living testimony of the spirit of prophecy.

Yesterday morning we closed with the thought that, as in the church of Old-Testament times there was a crisis regarding the spirit of prophecy, so in the early church—the days of the apostles—there was a crisis regarding the same gift. You will recall that a few mornings ago we called attention to the fact that Paul told the Ephesian elders there would be a departure on the part of some from the faith, that men would arise among themselves who should speak perverse things to draw away disciples after them. Acts 20:29,30.

A few years later Peter speaks of a class of people who denied the inspiration of Paul's testimonies. He says: "Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." 2 Pet. 3:15,16. You will notice that Peter acknowledges Paul's epistles to be of the same authority as the other scriptures, and these epistles the unstable and unlearned wrested unto their own destruction. The controversy, therefore, was over these epistles.

In the epistles to the Corinthians we have a key to this difficulty. The first of these was written because the house of Chloe had reported to Paul that there were contentions in the church. 1 Cor. 1:10-12. In the second epistle he states that this controversy was over his letters. They had made a distinction between the testimony as expressed in letters and the testimony that he bore orally. To this he made reply: "Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present." Chapter 10:10, 11.

He made no distinction between letters written upon information received from the house of Chloe concerning the state of the church, and any testimony that he might bear personally. Letters and epistles in the New Testament, as in the Old, are the same. Jer. 29:1.

MAINE CONFERENCE. President's Report.

IN reporting for the Maine Conference there are some distinct features of the work in this field that should be considered.

Here in reality was the birthplace of our message and work, and it has had its influence. Prejudice and indifference are met in a large degree everywhere.

Personal acquaintance and ties of kinship with Sister White are found all over the State, and the old adage, "A prophet is not without honor save in his own country and among his own kin," seems to be thoroughly true here.

The name of Sister White is very familiar all over the State. By those who have had any acquaintance whatever with her, she is considered an upright, Christian woman. Mr. Woodward, the great opposer of her work, acknowledges these facts.

We started three tents this spring. The one in Portland, conducted by Elder Franke, was largely attended, and although the immediate results were not as large as hoped for, we find that a good impression was left, and its influence has reached out into the surrounding towns, and gives evidence of much promise.

As Elder Dexter and his wife have recently gone to New Orleans, La., it leaves our force of laborers quite small; viz, three ordained ministers, one Bible worker, and our tract society and Sabbath-school secretaries.

Our church school upon Cliff Island is starting off finely this year, which greatly encourages the church there.

The canvassing work has taken a new start, and we shall try to push this more vigorously.

Our tract society is doing quite an aggressive work, and the Sabbath-school department is making considerable progress.

We shall get another laborer just as soon as one can be found. We were in hopes to make arrangements to this effect at this conference. Our finances are in a good condition, and in no conference have I ever found a more ready response to every call made to advance the cause.

P. F. BICKNELL.

ATLANTIC UNION CONFERENCE ASSOCIATION.

PURSUANT to call by the president, duly advertised in the *Review and Herald* and ATLANTIC UNION GLEANER, the first biennial meeting of the Atlantic Union Conference Association was held in the basement of the Seventh-day Adventist church, at South Lancaster, Mass., on November 6, 1903, at 9 A.M.

The following members of the constituency were present: H. W. Cottrell, Frederick Griggs, M. D. Mattson, H. B. Tucker, C. C. Nicola, W. A. Wilcox, and George W. Palmer. H. W. Cottrell in the chair.

Prayer was offered by Dr. C. C. Nicola.

The minutes of the previous meeting were read and approved.

The report of the treasurer was read showing the total resources of the Association to be \$5,306.22 and liabilities \$5,327.79, leaving a net insolvency of \$21.57. The report was approved as read.

On motion the meeting adjourned to Monday, November 9, 1903, at 7:45 A.M.

H. W. COTTRELL, *President*.

GEORGE W. PALMER, *Secretary*.

The second meeting of the constituency of the Atlantic Union Conference Association, met in the Seventh-day Adventist church, at South Lancaster, Mass., at 7:45 A.M., November 9, 1903. H. W. Cottrell in the chair.

Prayer was offered by P. F. Bicknell.

The Chair stated that the object of the meeting was to elect from nine persons nominated by the Atlantic Union Conference, seven men to take the places of those members of the constituency of the Atlantic Union Conference Association, whose terms of service expire at this time.

It was voted that A. E. Place act as secretary *pro tem*.

C. H. Edwards and P. F. Bicknell were appointed tellers.

The following names were placed in nomination on the board, and a ballot was taken which resulted as follows: George W. Palmer, eight votes; Hampton W. Cottrell, seven; J. Edward Jayne, seven; Charles C. Nicola, seven; William A. Wilcox, seven; Preston F. Bicknell, seven; and Charles H. Edwards, seven, who were declared elected.

Adjourned to 12 M. this day.

H. W. COTTRELL, *President*.

A. E. PLACE, *Secretary, pro tem*.

THE third meeting of the Atlantic Union Conference Association convened pursuant to adjournment, at 12 M., November 9. H. W. Cottrell in the Chair. Members present: H. W. Cottrell, P. F. Bicknell, F. Griggs, G. B. Wheeler, J. E. Jayne, A. E. Place, M. D. Mattson, W. A. Wilcox.

Prayer by O. O. Farnsworth.

P. F. Bicknell and F. Griggs were appointed tellers.

A ballot was taken for officers which resulted as follows: President, Hampton W. Cottrell; Secretary and Treasurer, William A. Wilcox; Auditor, J. Edward Jayne.

A ballot was taken for the Board of Trustees, which resulted in the election of the following:

Miles D. Mattson, Albert E. Place, J. Edward Jayne, Hampton W. Cottrell, George W. Palmer, William A. Wilcox, and Preston F. Bicknell. All of the above names being those nominated by the Atlantic Union Conference in session.

The minutes having been read and approved, the meeting adjourned *sine die*.

H. W. COTTRELL, *President*.

A. E. PLACE, *Secretary pro tem*.

It has been impossible to give full reports of the interesting studies by Elder S. N. Haskell on the "Spirit of Prophecy." To those who would like to go more fully into the subject

from the standpoint of Israel's experience in the days of Jeremiah, we would say that the matter is presented quite fully in Elder Haskell's book "Story of Daniel the Prophet." This book can be obtained of your State tract society; price \$1.00.

C. H. K.

ATLANTIC UNION CONFERENCE.
Tenth Meeting.

THE tenth meeting of the session convened, pursuant to adjournment, at 2:30 P.M., November 9. H. W. Cottrell in the chair.

Prayer was offered by Elder August Anderson.

The minutes of the ninth meeting (with the exception of the reports of committees) were read and approved.

The Chair called for the reading of the Auditor's report, which was as follows:

SO. LANCASTER, MASS., NOV. 9, 1903.

Elder H. W. Cottrell, President Atlantic Union Conference,

DEAR BROTHER: The accompanying report, showing a list of resources and liabilities and the present worth of the Conference to September 30, is a true statement of the condition of the finances to that date. On account of the lack of time, a partial report is all that can be supplied at this time. A statement of gains and losses, also a report of cash receipts and disbursements, will be published later. The books have been faithfully kept, and no errors appear on the records.

Sincerely,

GEO. W. PALMER, Auditor.

The Auditor's report was read, and a motion to adopt the report was carried.

The Treasurer's report being called for, the following partial report was submitted:

Financial statement of the Atlantic Union Conference, showing the condition of its accounts to September 30, 1903.

RESOURCES.

Pacific Press Publishing Co., periodical account,	\$1.50
Good Health Publishing Co., periodical account,	8.58
Maine Tract Society,	1.95
New York Tract Society,	20.25
Pennsylvania Tract Society,	4.35
Vermont Tract Society,	.60
West Virginia Tract Society,	1.34
Mrs. J. L. Johnson,	35.00
R. G. Patterson,	46.91
Edward Coates,	11.00
Sundry debits,	3.40
Atlantic Union Conference Association,	36.28
New England Sanitarium,	23.43
New Jersey Conference appropriation,	51.48
Mrs. H. H. Haskell,	67.05
District of Columbia Mission,	11.90
Due from General Conference on appropriation, after deducting tithe to September 30,	677.96
Deposits in Riverside Bank, New York,	1,207.92
Deposits in First National Bank, Clinton, Mass.,	499.61
Office furniture,	375.95
Cash on hand September 30,	627.96
	<hr/>
	\$3,714.42

LIABILITIES.

The Life Boat,	.60
The Bible Training School,	.45
Review and Herald,	.85
Review and Herald Publishing Association,	1.20
New Jersey Tract Society,	100.00
Mission Board,	1,201.15
Missionary acre,	7.38
Boys' dormitory,	8.25
South Lancaster Academy,	58.52
Washington, D. C., church,	10.00
Lighting plant, boys' dormitory,	1.00
J. L. Johnson deposit account,	2.33
M. A. Vroman deposit account,	53.41
Trust fund loan account,	177.30
New England Tract Society, New England Gleaner acct.,	.08
Relief of schools,	.50
	<hr/>
	\$1,623.02

AMOUNT DUE TO LABORERS.

H. W. Cottrell,	818.03
Jennie Thayer,	216.00
W. A. Wilcox,	50.43
E. E. Franke,	76.06
S. N. Haskell,	49.64
Virginia Mission,	153.52
	<hr/>
Net present worth,	\$1,363.68
	727.72
	<hr/>
	\$3,714.46

A complete report, including receipts and disbursements, resources and liabilities, losses and gains showing net present worth, will be published after the books are closed for the biennial term ending December 31, 1903.

W. A. WILCOX, Treasurer.

On motion of G. E. Langdon, the report of the Treasurer was adopted.

On motion of S. H. Lane, it was voted to close the account against R. G. Patterson into loss and gain account, and send the bill to the General Conference.

The consideration of recommendation No. 15 of the Committee on Plans was resumed.

R. D. Hottel offered an amendment so as to make it read as follows:

"Whereas, We believe the Sabbath-schools are one of God's appointed means for instructing his people in Bible knowledge; therefore,

"We recommend, That our workers urge upon all, the necessity of connecting with either a church, or a State Sabbath-school, in harmony with the plans of the 'home department.'"

The amendment was adopted.

No. 16 was spoken to by C. H. Keslake.

No. 17 was spoken to by J. E. Jayne and Mrs. J. R. Calkins.

No. 18 was read without discussion.

No. 19 was spoken to by Frederick Griggs, C. F. McVagh, W. J. Fitzgerald, S. H. Lane, V. H. Cook, and Mrs. W. M. Lee.

No. 20 was read, but was not discussed.

No. 21 was spoken to by A. G. Daniells, R. A. Underwood, and E. E. Miles. At 4:20 P.M., the meeting adjourned to 9 A.M., November 10, No. 21 being still under consideration.

H. W. COTTRELL, *President*.

W. A. WILCOX, *Secretary*.

Eleventh Meeting.

PURSUANT to adjournment, the eleventh meeting of the session was called at 9 A.M., November 10, in the academy chapel. H. W. Cottrell in the chair. After prayer by Elder A. G. Daniells, the minutes of the tenth meeting were read and approved.

The consideration of recommendation No. 21 of the Committee on Plans was resumed. After rereading the recommendation, Prof. F. Griggs

offered an amendment, making it read as follows:

"Resolved, That a special effort be made to induce young men and women who have a right experience and apparent qualifications, to prepare for and enter the ministry and Bible work."

The amendment was adopted, and the recommendation as amended was spoken to by Mr. Russell, J. E. Jayne, S. H. Lane, A. G. Daniells, E. E. Franke, S. B. Whitney, K. C. Russell, J. W. Watt, A. E. Place, and H. W. Cottrell.

Recommendation No. 22 was read, and was spoken to by E. E. Miles and A. G. Daniells.

The question was then called on the report from recommendation No. 13 to No. 22 inclusive, and that part of the report of the Committee on Plans was unanimously adopted.

E. E. Miles for the Committee on Plans presented the following additional partial report embracing recommendations numbers 31 to 36 inclusive:

"Whereas, True medical missionary work is an essential feature of the gospel as set forth in the threefold message of Revelation 14; and,

"Whereas, We have been repeatedly counseled by the Spirit, that medical missionary work should not be separated from the gospel work of the conference, the church, and the people; therefore,

"We recommend:

"31. That the medical missionary work in all its features receive the same fostering care and financial support from the conference organizations, churches, and people that is given to other branches of our work.

"32. That this branch of our work be made the medical missionary department of our conference organization.

"33. That the general advisory work of this department in the Union and State conferences be placed in the hands of department committees of suitable size and experience to properly develop the medical work.

"34. That the real estate and personal property of the medical institutions created and supported by conferences be held in trust for said conferences by a legal corporation to be

created by the conferences, and that the trustees of said corporation have the executive management of the institution belonging to the corporation of which they are trustees.

"35. That the constituencies of departments and the executive committees aforementioned, shall be elected by the conferences in session.

"36. That nine persons be elected by this conference to be the advisory committee of the medical department of the Atlantic Union Conference.

"J. E. JAYNE, *Chairman*.

"E. E. MILES, *Sec. of Committee*."

Recommendation No. 31 of the Committee on Plans was read, and was spoken to by A. G. Daniells, A. E. Place, L. S. Wheeler, S. H. Lane, J. E. Jayne, C. C. Nicola, and J. B. Stow.

On motion of W. J. Fitzgerald, the meeting adjourned to 2:30 P.M., No. 31 being yet under consideration.

H. W. COTTRELL, *President*.

W. A. WILCOX, *Secretary*.

Twelfth Meeting.

THE twelfth meeting of the session convened, pursuant to adjournment, at 2:30 P.M., November 10. H. W. Cottrell in the chair.

Prayer was offered by S. N. Haskell, after which the minutes of the eleventh meeting were read and approved.

Recommendation No. 32 of the Committee on Plans was read, but was not discussed.

No. 33 was read, and was spoken to by A. G. Daniells, C. H. Keslake, R. A. Underwood, C. C. Nicola, H. W. Cottrell, and S. H. Lane.

No. 34 was read, and was spoken to by A. G. Daniells.

No. 35 was read, and was spoken to by A. G. Daniells, C. C. Nicola, W. A. Wilcox, J. E. Jayne, and others.

No. 36 was spoken to by C. C. Nicola, W. W. Prescott, S. H. Lane, and A. G. Daniells.

The question was called upon the

report, and recommendations numbers 31 to 36 of the Committee on Plans were carried unanimously.

On motion of R. A. Underwood, the meeting adjourned to 9:45 A.M., November 11.

H. W. COTTRELL, *President.*

W. A. WILCOX, *Secretary.*

Thirteenth Meeting.

THE thirteenth meeting of the session convened, pursuant to adjournment, at 10 A.M., November 11, H. W. Cottrell in the chair.

Prayer was offered by Elder W. W. Prescott.

The minutes of the twelfth meeting were read and approved.

E. E. Miles, for the Committee on Plans, submitted the following additional report:

"37. *We recommend*, That we recognize the providence of God in the removal of the New England Sanitarium from South Lancaster to Melrose, and his blessing in reestablishing the institution in its new field; and that we pledge our hearty cooperation in sustaining and advancing its work.

"38. (a) *We recommend*, That immediate steps be taken to procure a sufficient supply of the forthcoming special issue of the *Signs* on 'Capital and Labor' and appropriate tracts to meet the present emergency in Boston.

"(b) That conferences encourage contributions to the 'Missionary Acre' fund.

"(c) That we request the board of trustees of the New England Sanitarium and Benevolent Association, and the International Medical Missionary and Benevolent Association, of Battle Creek, Michigan, to transfer all real estate and other property of the New England Sanitarium located at Melrose, Mass., to a corporation to be created by the Central New England Conference of Seventh-day Adventists, to hold sanitarium property for the aforementioned conference.

"39. That the rate of wages allowed by the Auditing Committee to Atlantic Union Conference laborers for the past year, be the salary for the coming year; such rate being subject to change by the Executive Committee, whenever in their judgment a change is proper.

"40. *Whereas*, We highly appreciate the excellent character of the ATLANTIC UNION GLEANER; and believe that it would be helpful in every home; that its general circulation would materially assist in maintaining a strong bond of sympathy throughout the Union; therefore,

"*We recommend*, That we earnestly request all local conferences to do everything within their power, to secure a subscription for it in every family in their respective conferences, so far as possible.

"41. (a) *We recommend*, That this conference recognize and commend the good work being done by our faithful canvassing evangelists in the field; and that we show our appreciation of their services by offering them encouragement in every possible way; by frequent letters and words of encouragement expressing our interest in their work as shown in their reports, and letting them know that they have our sympathy and our prayers.

"(b) That one or more canvassers' institutes be held in each conference sometime before June 1, 1904.

"(c) That the conferences adopt a liberal policy in assisting canvassers in meeting the expenses incident to attending the institutes.

"(d) That suitable ministerial help be furnished these institutes; and that, when necessary, State agents from neighboring conferences be invited to assist in giving instruction.

"(e) That each conference arrange for a special season of prayer and for consideration of the canvassing work in the churches, and that suitable readings be prepared by the State agent, president of the conference,

and others, and furnished to the churches.

"J. E. JAYNE, *Chairman.*"

"E. E. MILES, *Sec. of Committee.*"

The consideration of recommendations numbers 27 to 30, of the Committee on Plans, was taken up, and spoken to by G. B. Wheeler, K. C. Russell, O. O. Farnsworth, W. T. Gibson, E. E. Miles, and L. S. Wheeler. The question being called on recommendations numbers 23 to 30, they were unanimously adopted.

The consideration of recommendations numbers 37 to 41, of the Committee on Plans, was taken up, and that part of the report was discussed as a whole.

The report was spoken to by H. W. Cottrell, E. E. Miles, R. A. Underwood, E. E. Franke, G. B. Wheeler, K. C. Russell, S. H. Lane, and J. E. Jayne, and the recommendations were unanimously adopted.

On motion of J. F. Jones, the meeting adjourned until 2:30 P.M.

H. W. COTTRELL, *President.*

W. A. WILCOX, *Secretary.*

Fourteenth Meeting.

THE fourteenth meeting of the session met pursuant to adjournment, at 2:30 P.M., November 11, H. W. Cottrell in the chair.

Prayer was offered by Elder J. C. Stevens.

The minutes of the previous meeting were read and approved.

The Committee on Plans submitted the following additional report:

"Recognizing in our church organ, the *Review and Herald*, a strong factor in the presentation of the principles of the message for this time which should govern the lives and mold the hearts of believers; therefore,

"42. We earnestly urge all our people to give this paper a thorough, steady, and careful reading, that its molding influence may be manifest in their lives; and we ask our laborers

to make earnest efforts to secure this desired result.

"43. (a) That we grant the request of Virginia, Eastern Pennsylvania, and New Jersey Conferences for a cash appropriation of \$600 each for 1904, to be paid in twelve equal instalments due the first of each calendar month of that year.

"(b) That the title of Article VIII. of the Constitution be amended to read, 'Corporation Trustees, Departments, Committees, and Agents.'

"44. *Resolved*, That we invite the Academy Board to take steps to have the academy property transferred from the stockholding corporation to one which shall be organized to hold this property.

"45. That Article VIII. of the Constitution be amended so as to read, 'This conference shall authorize the creation of corporations necessary for the execution of its business or the operation of its institutions, and shall at each regular session elect the board of management of such institutions and enterprises as are or may be operated by this organization in accordance with the Acts governing the same; and this conference shall operate such departments, and employ such committees, agents, ministers, missionaries, and make such distribution of laborers as may be necessary to effectually carry on its work. It shall also give credentials to, or license, such ministers as may be employed by the Union Conference.'

"J. E. JAYNE, *Chairman*."

"E. E. MILES, *Sec. of Committee*."

The Committee on Nominations presented the following:

"Your Committee on Nominations submit for your consideration, the names of the following persons for an advisory committee for the advancement of the medical missionary work in the Atlantic Union Conference.

"Doctors C. C. Nicola, A. J. Read, A. R. Satterlee, J. R. Scott, of Washington, M. D. Mattson, the head

physician of the Washington Sanitarium, Elder J. E. Jayne, Doctor E. H. M. Sell.

"For auditor of Atlantic Union Conference, J. E. Jayne.

"C. H. EDWARDS, *Chairman*."

"E. J. DRYER, *Sec. of Committee*."

This report was adopted, each name being considered separately.

The Committee on Plans submitted the following recommendation:

"46. That we instruct the Conference Committee of the Atlantic Union Conference to appoint persons, as may be required by the laws of the Commonwealth of Massachusetts to form a corporation to hold the property of the South Lancaster Academy, providing the Academy stockholders agree to make the transfer of the same; and providing the property can not be held by the Atlantic Union Conference Association.

"J. E. JAYNE, *Chairman*."

"E. E. MILES, *Sec. of Committee*."

No. 42 was spoken to by A. E. Place, H. W. Cottrell, and K. C. Russell.

No. 43 was read but not discussed.

No. 44 was spoken to by R. A. Underwood and H. H. Stacy.

Recommendations numbers 45 and 46 were read, and after some discussion, the report was adopted.

The Committee on Distribution of Labor reported as follows:

"Your committee on Distribution of Labor respectfully submit the following further report:

"2. We recommend, in harmony with the request of the president of the New York Conference, that Captain J. L. Johnson make Buffalo harbor and vicinity his field of labor during the summer of 1904.

"3. That Elder S. G. Huntington be invited to connect with the work in the West Virginia Conference, his salary and expenses to the field to be paid by the Union Conference, and his expenses in the field to be paid by the local conference.

"4. That the Western Pennsylvania

Conference send one of its ministers into West Virginia, and pay his salary for one year.

"5. That the Virginia and West Virginia Conferences negotiate in counsel with the Executive Committee of the Atlantic Union Conference for an exchange of laborers.

"A. E. PLACE, *Chairman*."

"W. J. FITZGERALD, *Sec. of Com*."

A. E. Place moved that the report be adopted by considering each name separately. Carried.

The report was spoken to by S. H. Lane, J. W. Watt, R. A. Underwood, W. R. Foggin, E. J. Dryer, and E. E. Miles.

The report was adopted unanimously.

P. F. Bicknell, of the Committee on Canvass for Special *Signs of the Times*, reported a form of canvass which was read, and after some discussion it was ordered printed in leaflet form.

Moved by J. E. Jayne that a committee of three be appointed to arrange the Constitution and By-Laws in harmony with these recommendations, and prepare the same for publication. Carried.

J. E. Jayne, C. H. Keslake, and the Chair were appointed as such committee.

Moved by J. E. Jayne, seconded by R. A. Underwood, that we express to the brethren of this church and the people of this vicinity our appreciation of the hospitality and hearty good cheer extended to the visiting brethren and delegates to this conference. Carried.

The minutes of this meeting were read and approved. The benediction was pronounced by Elder S. H. Lane, and the meeting adjourned *sine die*.

H. W. COTTRELL, *President*.

W. A. WILCOX, *Secretary*.

OUR time is more absorbed in looking at the work of Satan than it is in looking at the work of God in our own souls. This is not right.—*Mattison*.

C. O. Price

SPIRIT OF PROPHECY.*

Bible Study by Elder S. N. Haskell,
Monday Morning, November 9.

Not all are aware of the fact, but it is the truth nevertheless, that the destruction of Jerusalem in the days of Nebuchadnezzar was brought about by the rejection of just one personal testimony of the spirit of prophecy. The book of Jeremiah is a collection of personal testimonies, beginning with the early part of the reign of Josiah, and continuing until the captivity.

Josiah reigned thirty-one years. He was succeeded by Jehoahaz, who reigned only three months because of his wickedness. He was succeeded by Jehoiakim, his brother, who reigned eleven years. But in the third year of his reign he rebelled against Nebuchadnezzar, who bound him with thongs to take him to Babylon. But upon his promise to do better, he was reinstated and reigned eight years more. At the time of his rebellion Daniel and his brethren, with other portions of the royal family, were taken to Babylon as a pledge of good behavior.

Jehoiakim was succeeded by his son Jehoiachin, who was the most wicked of them all. He reigned three months and ten days. He was succeeded by his uncle Zedekiah, another son of Josiah, in the eleventh year of whose reign came the final captivity.

I have been particular to mention these facts for the reason that Jeremiah's book is made up of personal testimonies to these kings. Just as the seven volumes of the Testimonies that we have now are largely a compilation of personal testimonies to individuals. These testimonies of Jeremiah were gathered up and sent to all the nations of the earth for their destruction would follow the destruction of Jerusalem because of their rejection of the light. Thus all this

* Reported by C. H. Keslake.

became an object-lesson of the end of the world.

The thought is this: When we study the history of those times, we are really studying the times in which we now live: "For the thing that hath been is that which shall be, and there is nothing new under the sun." If these facts are borne in mind when we read the book of Jeremiah, that which we read, will be more clearly understood.

Many are puzzled over what they regard as contradictions in the testimonies of the spirit of prophecy in these days. But it must be remembered that God meets men where they are. When they change in their attitude toward God, the testimonies change toward them.

We find a parallel in the testimonies of Jeremiah. We read in Jeremiah 37 that Zedekiah sent to the prophet the word: "Pray now unto the Lord our God for us." But he had fixed it in his mind that help would come through Egypt, and that the Chaldeans would surely depart from them. But the prophet sent back this word: "Thus saith the Lord: Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart. For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire."

This stirred the king and the leading men to seek the Lord for time, and the prophet suggested to them that they should carry out the jubilee. "The king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them; that every man should let his manservant, and every man his maidservant, being an Hebrew or an Hebrewess, go free; that none should serve himself of them, to wit, of a Jew his brother. Now when the princes, and all the people, which had entered

into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let them go."

But their repentance was not deep and thorough. They had vacillated too long. For afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection, for servants and for handmaids. Then God reversed all that he had said. All this will be found in Jeremiah 34.

After this Jeremiah was taken and put into the dungeon. This was because he held steadfast that which God had spoken. But God raised up certain men who pleaded with the king to spare the life of the prophet. The king relented, and they took Jeremiah from the dungeon, and the king, to a certain extent, humbled his heart, saying, "I will ask thee a thing: hide nothing from me." He then entered into a covenant with the prophet, and the prophet bore him this wonderful testimony: "Thus saith the Lord, the God of hosts, the God of Israel: If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house; but if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hands of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand."

In this Zedekiah was made personally responsible for the destruction of Jerusalem; for the prophet said to him, "Thou shalt cause this city to be burned with fire." Jer. 38:23. But the poor vacillating king said, "I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me."

(Continued on next page.)



ISSUED WEEKLY

By the Atlantic Union Conference
Of Seventh-day Adventists

EDITORIAL COMMITTEE,

C. H. EDWARDS, C. H. KESLAKE
W. J. FITZGERALD.

Subscription Price, Fifty Cents a Year

EDITOR, JENNIE THAYER

Entered at South Lancaster, Mass., as second-class matter.

THE second biennial session of the Conference closed on Wednesday, November 11, and the greater part of the delegates and visiting friends left the place on that evening. All seemed to feel that it had been an unusually pleasant gathering, and the weather continued fine with the exception of a snow-storm on Friday.

Those who remained until Thursday had the pleasure of listening to a discourse on Wednesday evening from Elder S. B. Whitney, who took for his text 1 John 1:7, and dwelt especially upon the thought that we must walk in the light as He is in the light.

In addition to the delegates and brethren and sisters from the Central New England Conference, there were present Mrs. W. W. Prescott, Mrs. O. O. Farnsworth, Mrs. J. E. Jayne, Mrs. E. E. Franke, Mrs. J. L. Johnson, Mrs. F. W. Mace, Mrs. D. K. Royer, Miss R. E. Purdon, and Brethren H. E. Rogers and H. J. Adams.

Such gatherings make one long for the time to soon come when from one new moon to another, and from one Sabbath to another all flesh shall come to worship before God. May we each be among that number.

PENNSYLVANIA REUNION.

ON the evening of November 9, the delegates in attendance at the Atlantic Union Conference, the students at the academy, and others from Pennsylvania, assembled in the ladies'

parlor of the academy home for a reunion. This gathering will ever be remembered with pleasure by those who were in attendance.

After devoting some time to a cordial greeting of one another, the occasion assumed more of a formal aspect in order that those who are laboring in other fields especially might have the opportunity of speaking a few words to their former colaborers in the work. At this point Elder J. W. Raymond, a former president of the Pennsylvania Conference, was elected chairman, and upon taking the chair he addressed those present in a most cordial way, and recalled many pleasant experiences with those with whom he had formerly associated and labored in the old Keystone State. The following persons were invited by the chairman to speak: Elder R. A. Underwood, president of the Eastern Pennsylvania Conference; Elder Dryer, president of the Western Pennsylvania Conference; Elder Fitzgerald, of Philadelphia; Elder L. S. Wheeler, chaplain of the Melrose sanitarium; Brother W. M. Lee, treasurer of the Melrose sanitarium; Elder M. D. Mattson, Bible and history instructor in the academy; Elder J. B. Stow, of Jamestown, N. Y.; and the writer. The speeches consisted largely in reciting past experiences in connection with the work, and exhorting each one to be faithful a little while longer, that they might enjoy the blessedness of the glorious reunion that will soon be enjoyed by all the faithful, from every nation, tongue, kindred, and people in the everlasting kingdom.

In addition to those already mentioned the following named persons were present: Elder Charles Baierle, Elder C. F. McVagh, F. E. Painter, Thomas D. Gibson, V. H. Cook, Sister W. M. Lee, Sister M. D. Mattson, Sister L. S. Wheeler, Roy Mattson, Vincent Mattson, Sister Cobb, Sister Rice, Brother Robbins, Sister Robbins, Sister Turner, Howard Lee, Myrna Lee, Fred Lee, Sister Long, Sister Owens,

Sister Sparling, Brother and Sister George B. Mason, Brother and Sister Ulrich, Brother Wiest, Brother Morian, Sister Lizzie Schwartz, Brother Wynner, Sister Hawthorne, Brother and Sister Shoup, Harvey Shoup, Millard Shoup.

K. C. RUSSELL,

(Continued from page 11.)

But the prophet had a real burden to save the city. He said to the king, "Obey, I beseech thee, the voice of the Lord, which I speak unto thee: so it shall be well unto thee, and thy soul shall live." The prophet assured him that if he did not do this, the very thing he feared would come upon him.

It was the last offer of mercy the king ever had. And if this one personal testimony at this time had been received, Jerusalem might have stood until this day. But alas! the shortsightedness of the king to obey God, because he could not see how that thing could be worked out, proved his own destruction, and the destruction of his family. After seeing his sons put to death, he had his own eyes put out, and was taken to Babylon.

But how had God prepared the way in Babylon for the Jews to not deliver him up, as Zedekiah feared? It was at this time that the three worthies had been cast into the fiery furnace and miraculously delivered, and the king had issued the following: "I make a decree, that every people, nation, and language, which speak anything against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort." Dan. 3:29.

A most wonderful coincidence! How different would have been the result had Zedekiah accepted by faith the testimony of this last offer of mercy. Instead of the destruction that came upon Jerusalem and the nations, the whole world would have been enlightened by the gospel.